



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# THE CATHOLIC LAYMAN.

Ἐλπίρ δο Θρία αἱ ρνα ἡάρουις, αἱρ ριόδcαμ αἱρ an δcαlam δαἱcτοἱl δο na δάοιμις.

LUKE II. 14.

PUBLISHED THE MIDDLE OF EVERY MONTH, AT 9, UPPER SACKVILLE-STREET, DUBLIN.

Vol. VI.—No. 65.

MAY 15, 1857.

{ Annual Subscription, 3s. 6d.; Unstamped  
Copies, 3d. each. Payable in Advance.

## CONTENTS.

	Page.
Ancient Liturgies, No. II.—The Liturgy of St. Basil . . . . .	49
The Church, No. II.—(continued from page 15) . . . . .	51
The Dumb Village—Chap. IX. . . . .	53
What is in an Oath?—Roman Catholic Members of Parliament and Maynooth Professors . . . . .	55
Early Persecution of Christians—Martyrdom of St. Cyprian, A.D. 258 . . . . .	56
CORRESPONDENCE :	
On the Invocation of Saints—By Mr. E. Power . . . . .	58
The Shortest River in Ireland—By Viator . . . . .	59
Farming Operations for May . . . . .	59

## ANCIENT LITURGIES—No. II.

### THE LITURGY OF ST. BASIL.

ST. BASIL was Bishop of Cæsarea, in Cappadocia, from the year 369 to 379. Few bishops have left a greater name in the Christian Church. It is agreed by all that he settled a Liturgy for his diocese, which Liturgy was afterwards extensively used in the Eastern Church.

We desire to give this Liturgy of St. Basil to our readers as nearly as possible as St. Basil settled it. But the task is one of no small difficulty.

The most learned work on the Greek Liturgies is the "Rituale Græcorum" of Jac. Goar, a member of the Order of St. Francis, and the Pope's apostolic missionary to the East some time before the year 1647; and of the copies of St. Basil's Liturgy Goar says, "Most of the copies are very different from each other, *non is there any extant* which can affirm that it contains the pure and true text of Basil; for which of them we should ascribe to the author, as more legitimate than the rest, is altogether doubtful and uncertain."

The reason of the great differences of all existing copies from each other, and from the original, is apparent. Notwithstanding the great name of St. Basil, all churches that adopted his Liturgy used the liberty of altering it; and in each church successive bishops used the liberty of altering and adding to it, according to all the various opinions and doctrines that arose in successive ages. It was therefore little wonder that at the end of 1000 years the various copies of St. Basil's Liturgy should be very different from each other, and all of them different from St. Basil's own copy.

Our task is, therefore, a difficult one; and it is rendered more difficult by the fact, that the oldest manuscript copy of St. Basil's Liturgy is not supposed by any one to have been written earlier than the 10th century; that is, 550 or 600 years after the time of St. Basil: and what changes may have been made in it during those 600 years it is not easy to say.

We will now explain the method we have followed in endeavouring to obtain a comparatively pure text of St. Basil's Liturgy.

All the copies have been altered, but they have not all been altered in the same way.

Where all or most of the copies differ widely from each other, we presume that part is an addition, and not original.

Where all the really ancient copies agree with each other, it is likely that part is original.

But this latter argument might deceive us; for the agreement of two Greek copies of the 10th century (supposing that we have two so old) might arise from both having adopted an earlier alteration, and all later copies might have taken it from them.

Here we derive valuable assistance from the fact of St. Basil's Liturgy having been translated into the Syriac language at a very early period. The Syriac copies, too, have been altered from time to time. But the Church in Syria after some time came to have little intercourse with the Greek Churches, and so the alterations were variously made. Therefore, where the Syriac and Greek copies agree, that part is probably very ancient; and where they

differ widely we have evidence of alteration, which may be older than any existing manuscript.

Where the result thus obtained agrees with the Liturgy which we gave in our number for February, from the so-called Apostolical Constitutions, such agreement is an additional confirmation of the correctness of our method.

We have examined the Alexandrian and Coptic copies of what is called St. Basil's liturgy; but as these are evidently later than the old Greek copies, we cannot derive the same argument from them as from the Syriac. We may, however, notice them occasionally.

It only remains to mention the manuscripts which we are enabled to use. Goar in his learned work (p. 158) has given a very modern Greek copy of what is now called "St. Basil's Liturgy." Goar compared this modern copy with all the ancient Greek manuscripts he could find, at least six in number, and gives the result in his "Various Readings" (p. 176 to 179). Goar shows that many important things in the modern copies are not found in any ancient manuscript; and he shows where each manuscript differs from, or agrees with, the modern copies.

The oldest Greek manuscript which Goar found is that in the Barberini Library, which he supposes to have been written in the 10th century. The next best Greek manuscript appears to us to be that which Isidore Pyromalis brought to Goar out of the East, and which Goar gives at page 180. Goar also used some manuscripts not quite so old, in the Royal Library in Paris, and some other places. On all these we have carefully consulted Goar's notes.

A Latin translation of an ancient Syriac manuscript of St. Basil's Liturgy was first published by Masius. Renaudot, a learned Roman Catholic, in his great work on the Oriental liturgies (Frankfort ed., 4to, 1847), has published this Latin translation, after having compared it with another ancient Syriac manuscript which he found in the Colbertine Library, the chief differences of which he notes.

We have thus six of the most ancient Greek manuscripts, and two ancient Syriac manuscripts, which we can use.

We now proceed to submit to our readers the result of a careful comparison of all these manuscripts, on the principles above stated. We request our readers to observe that what is printed in large type is supported by all manuscripts, both Greek and Syriac, and is, therefore, probably original, or, at least, very ancient; but what is printed in smaller type is not so supported, and was probably inserted in times later than St. Basil. Thus, by reading the large type consecutively, leaving out the small type, the reader will have the real Liturgy of St. Basil, as nearly as it can now be ascertained. Not that we vouch that all that is printed in large type is really St. Basil's; but we have done as much as we could with existing materials to clear out the rubbish which has been stuffed into it. By then reading it a second time, taking in the small type, the reader can see what sort of things were put into it in later times.

Following the plan which we adopted in our number for February, we give only what is properly the Communion Service. In all ancient liturgies there were prayers which the catechumens, or converts preparing for baptism, were permitted to be present at. Space does not allow us to give these at present. We commence at the place where the catechumens were directed to withdraw, for at that point begins what is properly the Communion Service:—

The first two prayers in the Greek<sup>d</sup> (after the catechumens are gone out), and the first two prayers in the Syriac<sup>e</sup> are totally different, and clearly had not a common origin. We conclude that these prayers have been prefixed in later times by different hands.

The third prayer in most of the Greek copies<sup>f</sup> is not in the Greek copy of Isidore Pyromalis,<sup>g</sup> nor in the Syriac copies;<sup>h</sup> it has, therefore, no claim to be considered as part of St. Basil's Liturgy.

<sup>d</sup> This part commences in Goar at p. 162—"Prima oratio Fidelium." The Syriac copies give only the communion service after the withdrawal of the catechumens, as we propose to do.

<sup>e</sup> Goar, p. 162, 163.

<sup>f</sup> Renaudot, vol. 2, p. 543, 544.

<sup>g</sup> Goar, p. 163.

<sup>h</sup> Goar, p. 162.

<sup>i</sup> Renaudot, vol. 2, p. 544.

The fourth prayer in the Greek and the third prayer in the Syriac have a slight resemblance in one or two sentences, but differ so widely that they could not have had a common origin. We, therefore, think this also an addition made after the time of St. Basil.

Between the prayers above mentioned, there are some short sentences which, of course, cannot be older than the prayers, and probably are even more modern.

The next prayer, and the sentence preceding it, are the same both in the Greek and in the Syriac. At this point both were clearly taken from the same original. Here, therefore, we conceive begins the genuine office of St. Basil.

This opinion is strikingly confirmed by the fact that this office thus begins in exact agreement with the office for the communion in the ancient liturgy in the Apostolical Constitutions, which we gave in our number for February.

A further confirmation of the correctness of this opinion appears in the fact, that St. Cyril of Jerusalem, in his Catechetical Lectures, written about the year 348, describes the liturgy of his church as commencing nearly as we have here ascertained the true commencement of St. Basil's Liturgy—"The priest cries aloud, Lift up your hearts," &c.

We have a still stronger confirmation in the fact, the Coptic liturgy gives first some other prayers, and then places *here* the title, "The Service of Holy Basil." We have, therefore, no reason to doubt that we have ascertained the true beginning of St. Basil's liturgy.

Where the Greek and the Syriac first agree, the service proceeds thus:—

Let us stand becomingly; let us stand with fear: let us attend that we may offer the holy service<sup>k</sup> in peace.

(The Choir.) The mercy of peace, the sacrifice of praise.

(The Priest.) The grace of our Lord Jesus Christ, and the love of God and the Father, and the fellowship of the Holy Ghost be with you all.

(The Choir.) And with thy spirit.

(The Priest.) Let us lift up our hearts.

(The Choir.) We have them lift up to the Lord.

(The Priest.) Let us give thanks to the Lord.

(The Choir.) It is meet and right.<sup>l</sup>

(The Priest.) Thou, who art Sovereign Lord, O God our Father, omnipotent! adorable! It is truly meet, right, and becoming the majesty of Thy holiness to praise Thee, to celebrate Thee, to bless Thee, to worship Thee, to give Thee thanks, to glorify Thee, who art the only God, and to offer to Thee in a contrite heart and an humble spirit this our reasonable worship; because Thou hast bestowed on us the knowledge of Thy truth. And who is sufficient to declare Thy power, and to make all hearers of Thy praise, or to tell all Thy wonders in all time? Sovereign of all, Lord of heaven and earth, and of all creation visible and invisible; who sittest upon the throne of glory and beholdest the abyss; without beginning, invisible, incomprehensible, uncircumscribed, immutable; Father of our Lord Jesus Christ, the great God and Saviour of our hope, who is the image of Thy goodness, the seal of equality, manifesting Thee the Father in Himself, the living Word, the true God from eternity, wisdom, life, sanctification, strength, the true light from whom the Holy Spirit appeared, the Spirit of Truth, the grace of adoption, the earnest of the future inheritance, the first-fruits of eternal good things, the life-giving power, the fountain of sanctification; by whom every reasonable and

<sup>k</sup> Lecture xxlii., myst. v.

<sup>l</sup> The Greek word here is ἀναφορά, not προσφορά. It means the whole service, rather than anything specially offered.

<sup>m</sup> The Greek copy adds here—"To worship the Father, the Son, and the Holy Ghost, the consubstantial and undivided Trinity." This is not in the Syriac, which in this agrees with the Liturgy in the Apostolical Constitutions given in our number for February.

<sup>a</sup> We use the Paris edition of 1647.

<sup>b</sup> Pleraque inter se diversissima exemplaria, nec ullum extet, quod se primum et germanum Basilii textum referre asseveret, quodnam ex illis, ut præ reliquis magis legitimum auctori adscribamus, dubium omnino est et incertum.—Note, p. 165.

intelligent creature being strengthened, offers worship to Thee, and sends up to Thee eternal praise; for all things serve Thee, Thee the angels praise; archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed cherubim. The seraphim stand round Thee; six wings to one, six wings to another. With two they cover their faces, with two their feet, and with two they fly, calling each to the other with mouths that never cease and doxologies never silent.<sup>m</sup>

Singing the hymn of victory, calling out, crying aloud, and saying—

(The People and Clergy.) Holy, holy, Lord of Sabaoth! Heaven and earth is full of thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

(The Priest.) With these blessed Powers, benignant Lord, we sinners cry out, and say—

Truly holy art Thou, and all holy, and there is no measure of the majesty of Thy holiness. And holy art Thou in all Thy works, because in righteousness and true judgment Thou hast brought in all things for us. For, having taken clay from the earth, Thou formedst man, and having honoured him, O God, with Thy image, Thou placedst him in the Paradise of delight, having promised him immortal life and the enjoyment of eternal good in the keeping of Thy commandments. But when he did not obey Thee, the true God, his Creator, being led by the decoits of the Devil, and made subject to death by his own sins, in Thy just judgment, O God, Thou drovest him out of Paradise into this world, and turnedst him to dust, of which he was made, preparing for him the salvation of regeneration, which is in Thy Christ Himself. Thou didst not turn away for ever from the creature which Thou hadst made, O Thou Good Being, nor forget the work of Thy hands, but visitest it in many ways through the bowels of Thy compassion.<sup>n</sup> Thou sentest prophets, Thou workedst miracles through Thy saints, who, in every generation, were well pleasing to Thee. Thou spakest to us through the mouth of Thy servants, the prophets, predicting to us the salvation which was to come. Thou gavest the law for an assistance; Thou appointedst angels as protectors. But when the fulness of time was come, Thou spakest to us by Thy Son, by Whom, also, Thou madest the world. Who, being the brightness of Thy glory, and the express image of Thy Person, sustaining all things by the word of His power, thought it not robbery to be equal to Thee, His God and Father; but, being God before the world was, He appeared upon earth, and conversed with men, and was incarnate of a holy virgin, and emptied Himself, taking the form of a servant, being conformed to the body of our lowliness, that He might make us conformed to the image of His glory. For since by man sin entered into the world, and death by sin, Thy only begotten Son, Who was in the bosom of Thee, His God and Father, thought good, being made of a woman,

The holy mother of God, and ever Virgin Mary,<sup>p</sup>

made under the law, to condemn sin in His flesh, that those who were dead in Adam might be made alive in Him, Thy Christ. And having dwelt in this world, having given the precepts of salvation, having withdrawn us from the error of idols, He brought us to the knowledge of Thee, the true God and Father; having obtained us for Himself as a peculiar people, a royal priesthood, a holy nation, and having cleansed us with water, and sanctified us with the Holy Spirit, He gave Himself as a ransom to death, whereby we were held in bondage, sold under sin; and having descended by the cross into hell, that He might fill all things with Himself,

He loosed the pains of death,<sup>q</sup>

and having risen the third day, and having opened

<sup>m</sup> There are additions in the Syriac copies in the description of the Seraphim.—Renaudot, vol. 2, p. 515.

<sup>n</sup> The words printed in small type here are not in the Syriac copies.

<sup>o</sup> There are some slight differences in the following passages in the Syriac copy (Renaudot, vol. 2, p. 546), but not of sufficient importance to require notice.

<sup>p</sup> The sentence printed here in small type is not in either of the Syriac manuscripts. Renaudot, vol. 2, p. 547. We shall prove hereafter that the word *θεοτοκος*, here translated, "Mother of God," was not in the original Greek Liturgies of St. Basil and St. Chrysostom. We are, therefore, certain that this sentence was not in St. Basil's Liturgy. But we give it here in small type, because it is right that our readers should see what kind of things were put into the Ancient Liturgies in later times.

<sup>q</sup> These words are not in the Syriac copies.

the way of resurrection from the dead for flesh, since it was not possible that the Author of life should be held in bondage by corruption, He became the firstfruits of them that slept, the first begotten from the dead, that He Himself might in all things have the pre-eminence; and having ascended into heaven, He sat at the right hand of Thy Majesty in the Highest: who shall also come to render to each according to his works; and He left to us, as memorials of His saving passion, these things which we set forth according to His commands; for, being about to go out to His voluntary, memorable, and life-giving death, in the night in which He gave up Himself for the life of the world, taking bread in His holy and immaculate hands,

And having shown it to Thee, his God and Father,<sup>r</sup>

having given thanks, having blessed, having sanctified, having broken, He gave to His holy disciples and apostles, saying, Take, eat, this is my body, which is broken for you<sup>s</sup> for the remission of sins; and in like manner, taking the cup of the fruit of the vine, having mixed, having given thanks, having blessed, having sanctified,<sup>t</sup> He gave to His holy disciples and apostles, saying, Drink ye all of it, this is My blood of the New Testament, which is shed for you and for many,<sup>u</sup> for the remission of sins. This do for a memorial of me;<sup>v</sup> for as often as ye eat this bread and drink this cup ye show forth My death, ye confess My resurrection.<sup>w</sup> Wherefore we, also, O Lord, mindful of Thy saving sufferings, of Thy life-giving cross, of Thy three days burial, of Thy resurrection from the dead, of Thy ascent into heaven, of Thy sitting at the right hand of God the Father, and of Thy glorious and terrible coming.<sup>x</sup>

The sentences which follow this prayer differ in the Greek and the Syriac: we give both.

The Greek (the Priest)—"Offering to Thee of Thy own the things which are Thine, in all things and through all things. (The People) We praise Thee, we bless Thee, we give thanks to Thee, O Lord, and we pray to Thee our God."

The Syriac (the Priest)—"And we, miserable sinners, having obtained Thy grace, give thanks to Thee concerning all, and for all. (The People) We praise Thee, we bless Thee, we adore Thee, we beseech Thee, O Lord God, to spare us and have compassion on us."

The Syriac adds another sentence, "How venerable is this hour," &c., which is not in any Greek copy, and cannot be considered as St. Basil's. Both copies then proceed alike.

The Priest—For this, all holy Lord, we also, Thy sinful and unworthy servants, who have been thought worthy to serve at Thy holy altar, not through our righteousness (for we have not done anything good on the earth), but through Thy mercy and compassion, which Thou hast poured out richly upon us, approach Thy holy altar, and having placed before Thee the *representations*<sup>y</sup> of the holy body and blood of Thy Christ, we beseech and entreat Thee, O Thou most Holy One, by the good pleasure of Thy goodness, that Thy Holy Spirit may come upon us and upon these gifts lying before Thee, and bless and sanctify them,<sup>z</sup>

<sup>r</sup> These words are not in the Syriac copies.

<sup>s</sup> The rest of this sentence in the Syriac is as follows: "And for many, and is divided for the expiation of faults and the remission of sins, and for life everlasting." The Greek appears to us to be more genuine.

<sup>t</sup> The Syriac here adds, "and having tasted." This is not in any Greek copy.

<sup>u</sup> The Syriac goes on thus, "and sprinkled, in expiation of faults and remission of sins, and for life everlasting." The Greek is, no doubt, the more genuine here.

<sup>v</sup> The Syriac omits the words, "This do for a memorial of Me." This may, perhaps, have been a mistake of the transcriber.

<sup>w</sup> The Syriac copy here inserts an answer to be made by the people, "We show forth thy death, O Lord, &c.," but this is not in any Greek copy.

<sup>x</sup> The Syriac copy makes a long addition to this prayer—"We are supplicants, O Lord, to Thee, who alone wert the expiation of the world, and art the price which may suffice against our sins, because it is thine alone to forgive sins upon earth, as being God, &c."—Renaudot, vol. 2, p. 548. This addition is perhaps very ancient, but not being in any Greek manuscript, it cannot be considered original. There is another point which it may be well to mention. In the Syriac copy the whole of this prayer is addressed to our Lord Jesus Christ (Renaudot, p. 518 "Adventum tuum Domine in carne, et mortem tuam, sepulture tuam, &c.") The Greek copy begins with an address to Christ, (*των σωτηριων σου παθηματων*, Thy saving sufferings), and then appears suddenly to change to an address to God the Father, ("the sitting *εκ δεξιων σου*, at the right hand of Thee the God and Father), and again in the next clause (*της αυτου παρουσιας* of His glorious and terrible appearing). We have thought it better to retain the address to Christ throughout.

<sup>y</sup> The Greek is *τα αντικρυπα του αγιου σωματος*, &c.; which Goar translates "quæ sanctum corpus, &c.," i.e. "sacrament, &c." The Latin translation of the Syriac is "typum corporis, &c." We ask our readers carefully to note that the bread and wine are here called *types* or *representations* of the body and blood of Christ, after consecration.

<sup>z</sup> We think it must be confessed that if St. Basil had believed that by the words, "This is my body," the bread and wine were no longer existing, but that the things lying on the altar were become the very

And show forth this bread, the precious body of our Lord and God and Saviour, Jesus Christ; and this cup, the precious blood of our Lord and God and Saviour, Jesus Christ, which was shed for the life of the world.<sup>a</sup>

And unite all us, partaking of one bread and cup,<sup>b</sup> to one another in the communion of one Holy Spirit, and bring to pass that none of us receive the holy body and blood of Thy Christ to judgment or condemnation, but that we may find mercy

and grace with all the saints who, from the beginning, were pleasing to Thee, with first fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every just spirit made perfect in faith.

We have printed in small type the latter part of this prayer, because the Syriac copy leaves out that part, and instead thereof inserts the following: ". . . In the day of Thy just and equal retribution, through the grace, mercy, and love of Thy only begotten Son towards mankind; through Whom, and with Whom, and with Thy most holy, good, adorable, and life giving Spirit, who is equal to Thee in substance, be ascribed praise, and glory, and power, to Thee now and for ever, Amen."

It will be observed that the Syriac copy concludes this prayer with a doxology; the Greek copy, however, does not conclude the prayer, but goes on with it thus:

"Especially with our most holy, undefiled, and glorious lady, blessed above all, the Mother of God and ever Virgin Mary."

We affirm without any doubt that this last sentence was not in the Liturgy of St. Basil—

Firstly—Because it is not in the Syriac translation;

Secondly—Because we have proof, which we shall give hereafter, that the term "*Deipara*," or *θετοκος*, which occurs in that passage, was not in the Liturgy of St. Basil.

Some Greek copies then introduce two short prayers, which are not in other ancient Greek copies, nor in the Syriac; as these have evidently no claim to be considered St. Basil's, and contain nothing important, we omit them.

The following prayer then occurs in the Greek copies:—

"Remember St. John, the Prophet, Precursor, and Baptist; the holy and celebrated Apostles; Saint Such-an-one, whose memory we celebrate; and all Thy saints; at whose supplications visit us, O God, and remember all who sleep in the hope of the resurrection of eternal life."

The words *ὡν ταῖς ἱκεσίαις*, "at whose supplications," are ambiguous, and may possibly mean, "at our supplications for whom," or, "at whose supplications for us." In the former case, God is intreated to visit us when we pray to Him to remember the saints departed. In the previous prayer the clause occurs, "Remember me, O Lord, in Thy Kingdom;" and then it is added, "Remember St. John, the Apostles, &c." Thus, the whole prayer will be one for all the saints departed. In the latter case, God is intreated to visit us when St. John, the Apostles, Saint Such-an-one, &c., pray for us; and then Christians would be taught to rely on the intercession of the saints. In either view of the meaning of this prayer, it is of much importance to inquire whether this prayer really was in St. Basil's Liturgy.

We are convinced, by the following reasons, that this prayer is not St. Basil's, but crept in much later:—

1st. It is not in the Syriac copies, and was, therefore, probably introduced into the Greek copies after the Syriac translation was made.

2nd. There is nothing like this in the Liturgy in the apostolical constitutions.

3rd. In the second Council of Nice, which established the worship of images, Pope Adrian and his legates produced this passage from an epistle said by them to have been written by St. Basil to the Emperor Julian the Apostate:—

Body, Blood, Soul, and Divinity of the Lord, he would not have ventured to pray, after consecration, that the Holy Spirit might come on these things and sanctify them. But this prayer is in all the Greek and Syriac copies, and is undoubtedly St. Basil's.

<sup>a</sup> We have placed this in small type, because a comparison of the various manuscripts does not afford any certainty as to how this part of the prayer stood in the Liturgy of St. Basil. Goar (p. 169) gives much here which he confesses is not in any ancient MS. (see note V, p. 177), and note Y, p. 177, seems to make it very doubtful whether the part we have printed in small type be in all the Greek manuscripts. It is evident that no part of the Liturgy has been more altered and tampered with than this, because nowhere do the copies differ more among themselves than in this part. Some copies introduce the word *ποτηριον*, "Make this the Body, &c." One of the later copies introduces the words, *μεταβαλων*, "Changing it by Thy Holy Spirit," but none of the oldest copies have this (note Y, p. 177, 178). After the most careful examination, we feel satisfied that the only reading that can have any claim to be considered genuine is that in the MS. of Isidore Pyromalis, which connects the word *αναδείξαι* with *των μὲν ἁγίων τούτων*; substantially agreeing with the Liturgy given in our number for February. We have, therefore, followed this reading, but as it is not supported by an agreement of MSS. we print it in small type.

It is important to observe, that all the modern Greek copies which contain the prayer, "Make this Bread the Body, &c.," place this prayer after the recital of our Lord's words, "This is my Body," showing that the Greek Church never supposed that Transubstantiation was accomplished, as the Church of Rome holds, by the priest saying, "This is my Body." For this very prayer so used, "Make this Bread, &c.," the Greek Church is condemned of heresy by the Church of Rome. This prayer, therefore, cannot be said to support the doctrine of the Church of Rome, which, in fact, it directly overthrow.

<sup>b</sup> Our readers, we hope, will observe that this prayer intends that all communicants should take the cup as well as the bread.

"I receive, also, the holy Apostles, Prophets, and Martyrs, and I invoke them for supplication towards God, that by them—that is to say, by their mediation—the merciful God may be propitious to me, and remission of my sins may be made and given to me."

All Roman Catholics now confess that this letter was a shameless forgery, evident at first sight to any sensible person.<sup>d</sup>

The Pope and his legates would hardly have relied alone on a transparent forgery if they could have shown the same thing in St. Basil's own Liturgy; and, therefore, we take this as proof that this prayer was put into St. Basil's Liturgy in later times. The learned Roman Catholic writer, Du Pin, in exposing this forgery, has an observation much to our purpose. This forged letter purports to be a confession of faith, and Du Pin says—"He adds to this confession of faith the invocation of saints and worship of images. Who ever heard that these points were put into the confessions of faith of the first ages?"<sup>e</sup> And just as little were these points put into the liturgies then.

For all these reasons, we consider this prayer to have been put into St. Basil's Liturgy long after St. Basil's time.

The modern printed Greek copies then introduce the following:—

"Here the priest makes memorial of those whom he wishes, the living and the dead; and for the living he says, 'For the salvation, visitation, and remission of sins of Thy servant, such an one.' But for the dead he says, 'For the rest and remission of the soul of Thy servant such an one, make them to rest, O our God, in a place of light, where grief and sighing flee away.'"

Not a word of this was in St. Basil's Liturgy. There is not a word of it in the Syriac,<sup>f</sup> nor in the Greek of Isidore Pyromalis,<sup>g</sup> nor in any ancient Greek manuscript, nor in any of the earlier printed Greek editions.<sup>h</sup> It is found only in the later printed editions, and, therefore, has no claim whatever to antiquity or authority.

The prayers which follow in the Greek (Goar, p. 171) and in the Syriac (Renaudot, vol. ii., p. 550) are composed of general petitions, viz., for the universal Church: the whole episcopate, the presbyters, and deacons; those in virginity and solitude; those who remember the poor; for those who bring offerings; for the people present, and those absent with just cause; for kings, that we may lead a quiet and peaceable life; for deliverance from all dangers; for the weather and fruits of the earth; for widows, children, captives, sick persons; those who travel by land or by water; those who wander in error, &c., &c.

These prayers in arrangement and matter differ widely in the Greek and in the Syriac; and in the Greek copy of Isidore Pyromalis the greater part is wholly omitted.<sup>i</sup> Yet there is a substantial agreement in much of the substance of these prayers, and often in the words; and both the Greek and Syriac have a general resemblance to the prayers in the Liturgy in the Apostolic Constitutions. All churches seem to have used their liberty in adapting these prayers to their own peculiar wants. We do not doubt that some prayer like this was in the Liturgy of St. Basil, though we cannot now determine in what precise words or form.

Then follow several prayers in the Syriac copy which are not found in any ancient or modern Greek copy of St. Basil's Liturgy.

The first is as follows:—"Since Thou art Lord over life and death, suffer us to make mention also of those who from the beginning were pleasing to thee—Fathers and Patriarchs, Prophets, Apostles, John the Baptist, and the holy Mother of God, and finally of all the saints. And if Thou hast received them into places glorious and free from all matter, and above all comparison, into the company of Thy saints, O Lord, grant that we may be companions of them in the church of the first-born," &c.

This prayer is not in any Greek copy of St. Basil's Liturgy. We shall prove hereafter that the term "genetrix Dei" or Θεοτοκος, did not occur in St. Basil's Liturgy. This prayer, therefore, is not St. Basil's.

This prayer then goes on to state that the saints intercede for us, and that we trust in their intercession (not that we invoke them), and asks God to be the "expiator of our sins, as well on account of their holy prayers, as on account of Thy holy name which is called upon us."

This, too, is not in any Greek copy of St. Basil's Liturgy. The next prayer is for those who are dead, and for the orthodox successors of St. Peter and St. James. This prayer, too, is not in any Greek copy of St. Basil's Liturgy.

Then follows a prayer for the martyrs, and that by their prayers the unity of the Church may be restored.

This, too, is not in any Greek copy of St. Basil's Liturgy.

Then follows a prayer for all the clergy who are dead, and for all those living in perpetual celibacy.

This, too, is not in any Greek copy.

Then follows a prayer for all who are dead, without any

distinction as to whether they died in the faith or not, and that God would transfer them all from "the dread abodes of torture into the tabernacles of light." This, too, is not in any Greek copy of St. Basil's Liturgy; and it cannot be supposed that St. Basil would have introduced a prayer which goes the full length of the heresy of Origen.

Then follows another prayer, that God would admit the saints as our intercessors.

None of these prayers occur in any Greek copy of St. Basil's Liturgy. All these prayers are clearly additions made by the Syrian bishops after St. Basil's Liturgy was translated into Syriac. Having disposed of these interpolations, we now come again to a part in which the Greek and Syriac copies agree, and which we, therefore, do not doubt to have been in St. Basil's Liturgy.

And grant to us with one mouth and one heart to glorify and celebrate the all-honoured and majestic name of Thee, the Father, Son, and Holy Spirit, now and for ever, &c.

And the mercies of the great God, and our Saviour, Jesus Christ, be with us all.

(The Priest.) O, our God, the God of Salvation, do Thou teach us worthily to praise Thee for the benefits which Thou hast done and doest to us.<sup>k</sup>

THOU, O, OUR GOD, who hast received these gifts,<sup>l</sup> CLEANSE US FROM ALL FILTHINESS OF THE FLESH AND SPIRIT, and teach us to perfect the work of holiness in the fear of Thee; that, receiving a portion of Thy sanctification, in the pure witness of our conscience, we may be united in the holy body and blood of Thy Christ, and receiving them worthily, may have Christ dwelling in our hearts, and may become a temple of the Holy Spirit. Even so, our God; and make none of us guilty of these Thy venerable and celestial mysteries, nor sick in body or mind from receiving these unworthily. But grant to us until our last breath

worthily to receive the hope of Thy sanctifications for a support on our journey to eternal life, for an acceptable defence at the judgment-seat of Thy Christ, that we also, with all the saints who, from the beginning, were pleasing to Thee, may be partakers of Thy eternal good things, which Thou hast prepared for those who love Thee, Lord.

A few short sentences follow here in the Greek. These are not in the Syriac copies, and as they contain nothing important we omit them.

The conclusion of this prayer, which we have printed in small type, is from the Greek copies. In the Syriac copies it stands as follows—"To please Thee, and to be counted worthy to receive the salutary sacraments of our Lord and Redeemer, Jesus Christ, nor unworthy to be expiated by the holy body and blood, but fit to receive them, by which, being by them strengthened, cleansed, and perfected, we may be able worthily to beseech Thee, &c."

The Lord's Prayer here follows in all copies.

A prayer against trials and temptations here follows in the Syriac; this is not in the Greek.

Then follows, "Peace be with you," &c.

(The Priest.) Sovereign Lord, the Father of Mercies and God of all comfort, bless those who have bowed their heads to Thee, sanctify, keep, defend, confirm them, withdraw them from all evil, fit them for every good work, and count them worthy without blame to be partakers of these Thy immaculate and life-giving mysteries for the remission of sins, for the communion of the spirit.

By the grace and mercies and loving kindness of Thy only begotten Son, with whom Thou art blessed, with Thy holy and good and life-giving Spirit, now, and for ever, &c.<sup>m</sup>

The following prayer is not in the Syriac copies.

(The Priest.) Attend, Lord Jesus Christ our God, from Thy holy habitation, and from the throne of the glory of Thy kingdom, and come to sanctify us, who sit above with the Father, and art invisibly present here with us, and deign with Thy powerful hand to give to us of Thy immaculate body and Thy precious blood, and through us to all this people.

The Syriac here repeats again, "Peace be with you, &c.," the Greek does not. We give what both copies agree in.

(The Priest.) Holy things to Holy persons.

(The People.) One Holy Father; one Holy Son; one Holy and life-giving Spirit. Glory be to the Father, &c. All then communicate.

<sup>k</sup> In the Syriac this prayer begins thus: "Blessed art Thou, O Lord, who fillest the heaven and earth with Thy glory, who hast now permitted us to use the memorial of Thy Holy Testament, and to perform this venerable and bloodless sacrifice." What we have given in small type in the text is from the Greek copy; and as all the ancient Greek manuscripts agree in this, we conceive it to be more genuine than the Syriac.

<sup>l</sup> The Syriac copy here has, "Who sanctified these sacraments."

<sup>m</sup> This prayer is slightly altered in the Syriac, but not so as to require particular notice.

A prayer of thanksgiving then follows; but this prayer differs in the Greek and Syriac, and can hardly be considered as St. Basil's.

The Greek then has, "Go in peace."

We take this to be the conclusion of St. Basil's Liturgy. For, although another prayer follows in the Greek and in the Syriac, yet the difference is so great that they could not have been taken from the same Liturgy.

## THE CHURCH.

(Continued from page 15)

### § 7. THE MEMBERS OF THE CHURCH. THE VISIBLE AND THE INVISIBLE CHURCH.

IN our February number we showed that, according to the doctrine of the Church of England, the Church is a visible society instituted by Christ Himself, for the carrying on of His kingdom upon earth to the end of time: and we pointed out, more particularly, some of the important consequences resulting from the social character of the Church. So far there is no essential distinction between us and Roman Catholics. We must now consider a little more clearly the nature of that social union which characterises the Church; or, in other words, who are its members, properly so called. In order the better to determine this, it must be first observed that the word Church, in the definition given in our former paper (§ 3), is used, or may be taken, in two distinct though related senses; the one special and restricted, the other general and comprehensive. In the restricted sense of the word Church, the definition applies to a particular or national Church, such as the Church of Alexandria, of Constantinople, of Rome, of England. In the general sense of the word Church, on the other hand, the definition applies to the whole visible Church, dispersed throughout the world, the visible Catholic Church in the widest comprehension of the term. These two senses, though distinct, are, as we have said, related to each other. For the visible Catholic Church is nothing more than the aggregate of all the particular or national Churches which agree in the essential unities of one Lord, one Faith, one Baptism (Eph. iv., 5).<sup>a</sup> As, then, the nature of this aggregate is determined by that of its component parts, we have only to inquire in what consists the essential constitution of any particular or national Church. Now, by the terms of our definition (§ 3), the following conditions ought to be fulfilled by any society claiming to belong to the Church:—1st, Its members should hold and profess one common faith—that, viz., which our Lord and His Apostles taught. 2nd, The pure Word of God should be preached amongst them by ministers duly commissioned to do so. 3rd, The Sacraments instituted by Christ should be duly administered in all things essential to the same. The complete fulfilment of these conditions by each particular Church, and, therefore, by the whole aggregate, constitutes the ideal or perfect type of the visible Church. But this ideal has perhaps never, even in the days of the Apostles, been fully realised, and certainly has not been so for many ages. Indeed, the simple fact that the members of the visible Church are men—sinful, fallible, weak men—must of itself prevent the complete fulfilment of the conditions above stated by any single Church, to say nothing of all the Churches of Christendom. To confine ourselves to the first of the three conditions enumerated; there is no Church, and, perhaps, never has been one, in which all the professing members are true believers (*fideles*), as the definition supposes. There are within the pale of every Church some, more or less, whose claim to be regarded as Christians rests wholly on their having been baptised into the name of Christ; who have no faith, in any proper sense of the word; and whose profession, therefore, is, at best, nominal, and perhaps false or hypocritical. And even in the case of the genuine disciples of Christ, their faith is more or less deficient in that depth or clearness or constancy which ought to characterise it. Thus, the ideal of the visible Church is never actually realised in its very first condition. There are always to be found within its pale (admitted into it by the baptismal rite) dead and unfruitful members, or fruitful only in deeds of wickedness. These are the tares, the worthless fish, the dead branches, of which our Lord speaks in those well-known parables in which He prophetically describes the mixed nature of His kingdom upon earth. The existence of such wicked or worthless members within a Church does not destroy its character as a visible Christian society, so long as the true faith is held and professed, the pure Word preached, and the sacrament duly administered, amongst a portion of the community, however small. That portion is, properly speaking, the Church. The rest are in the Church, locally and externally, but they are not of it, truly and essentially. And what is true of a particular or national Church is true also of the Catholic Church. It includes within its pale good and bad, genuine and counterfeit believers, real and nominal Christians. But its essential characteristics are to be determined solely with regard to the former

<sup>a</sup> The reason why St. Paul does not mention the other sacrament among these essential unities is, probably, to be sought in the fundamental difference between the two sacraments. The one (baptism), from its initiatory character and single celebration, is, as it were, a seal of incorporation, and presents more clearly the idea of unity; the other (the Eucharist) is a matured act of the already incorporated, a symbol of union, rather than of actual oneness.

<sup>d</sup> Labbe and Cossart, Con. Gen. vol. vii., p. 110, and p. 263.

<sup>e</sup> See Du Pin, Eccl. Hist. vol. i., p. 229. Ed. Dublin, 1728.

<sup>f</sup> Same referenced.

<sup>g</sup> Renaudot, vol. 2, p. 550.

<sup>h</sup> Goar, p. 163.

<sup>i</sup> Goar, p. 175, note B.

<sup>j</sup> Goar, p. 183.